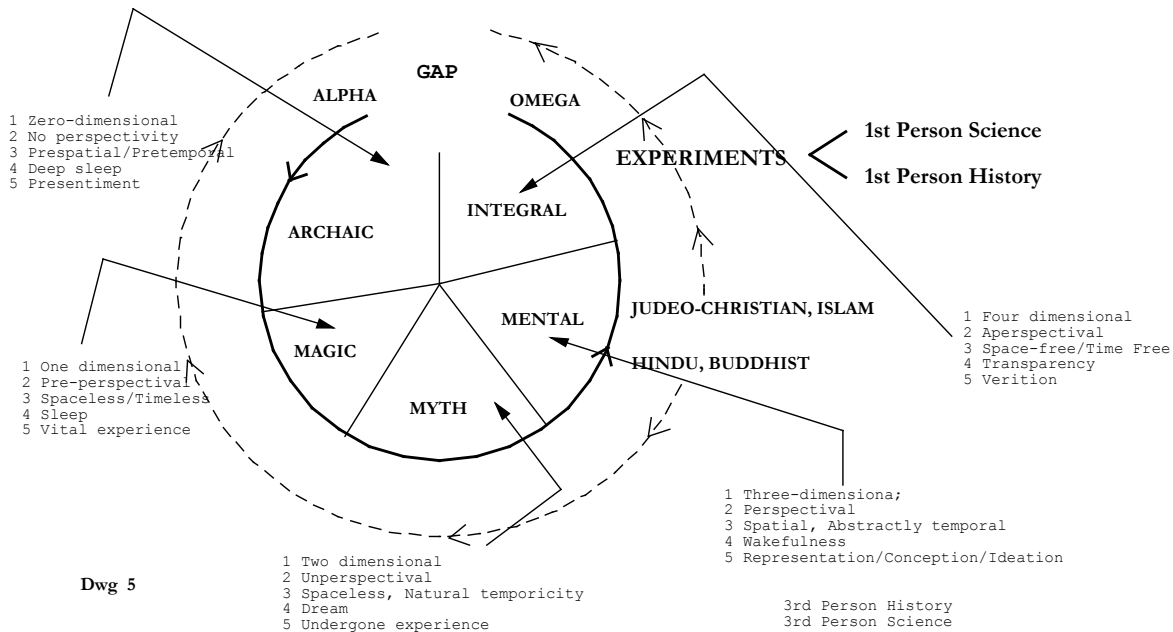


Alan Mann's notes on George's letters to Carl – 4 August 2004

An attempt to re-present the essence of these letters in my own words as a way of confirming my understanding and pinpointing my misunderstandings.

George Schloss Drawing 3 with the period segments as the original but with some of the additional characteristics identified by Gebser added as side notes. They are 1 Dimensioning, 2 Perspectivity, 3 Emphasis, 4 Degree of Consciousness and 5 Realization.



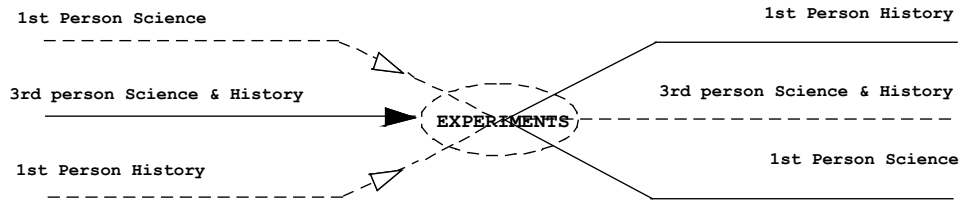
I took your final drawing and extended the Gebserian model by adding 5 of the categories which he lists in his great table of 17 categories. (I drew on a two-page summary of [The Ever Present Origin](#) for the Nowletter, Issue No. 84 in September 2002).

Origin is ever-present. It is not a beginning, since all beginning is linked with time. And the present is not just the "now," today, the moment or a unit of time. It is ever-originating, an achievement of full integration and continuous renewal. Anyone able to "concretize," i.e., to realize and effect the reality of origin and the present in their entirety, supersedes "beginning" and "end" and the mere here and now.

This merely underlines a few of the points you make in the letters but I thought Gebser's additional characteristics of the Integral would be helpful in considering the transition from the Mental.

Transparency of the Integral, needs no further comment in the light of the experiments but verition is an interesting expression and, if I understand him and you, it is the consequence of the experiments. That is the "concretization of spirit" the result of "presentation" which I try to model in the third of the diagrams in these notes.

George Schloss Drawing 4 – used as a model to check my interpretation of what he is saying.



Dwg 4

I am looking at this as a Diagram of Awareness and the following is my ‘thinking aloud’.

At the left of the diagram the solid line indicates the dominance of the objective and generally accepted world view as represented by **3rd person science and history**. The dotted lines represent the non-realized or barely realized aspects of awareness **1st Person Science and History**. This situation has prevailed throughout human history, through the levels illustrated in diagram 3 up until the present and the appearance of the experiments.

At the centre sits dotted egg representing the Harding experiments which reveal that what appeared as shadowy (dotted-lined) prior to the experiments is, in fact, primary and encompasses as secondary what was formerly regarded as primary, **third person science and history**. The *shadowy nothing* now recognised as **1st Person Science and History** embraces **3rd person science and history** which is now seen to arise within and as an aspect of Awareness. (See my question about 1st Person Science and History in my Queries)

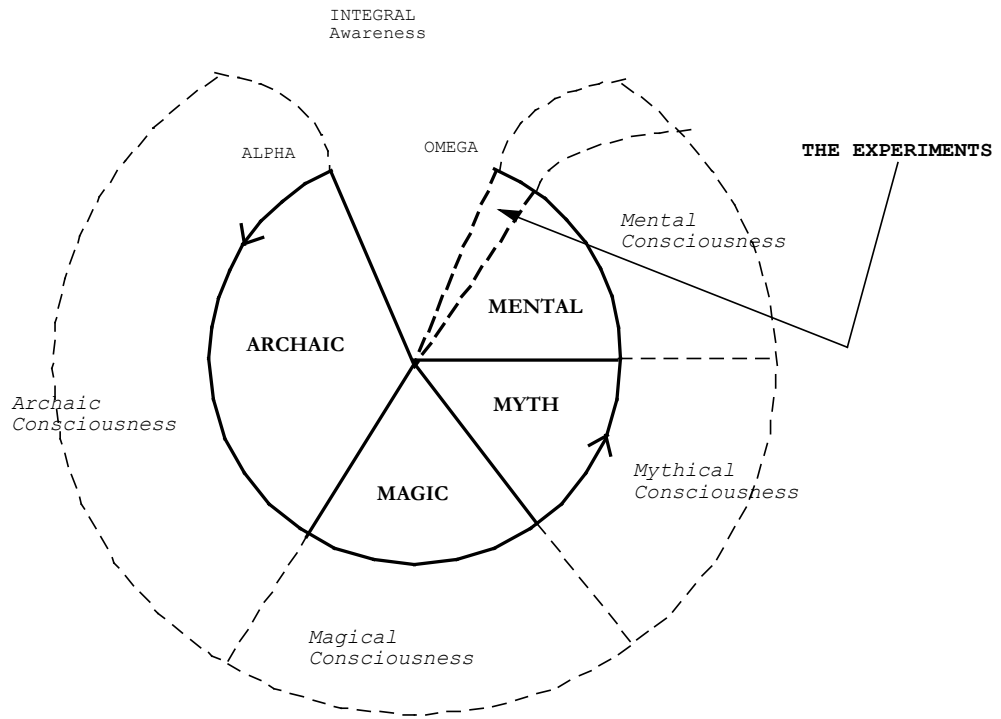
The diagram is a third person artifact and there is a danger that I will try to apprehend the right hand of the diagram and all it implies from a position or point of view located in the left hand side. That is I will try to read and understand it “from my point of view”. This I try to do in spite of the fact that the experiments, at centre-diagram, have disposed of this “my imagined centre” or point of view, or more accurately, relegated it to its proper place.

Somehow, this diagram and what it describes has to be apprehended from the openness of no-viewpoint revealed by the experiments; what I think Gebser means by *aperspectival*. This involves a transition from the ‘mental’ to the ‘integrated’. The whole has to be seen not from the gap but somehow as the gap in action. (I wonder if this is what Gebser means by ‘verition’?)

So the right side of the above diagram represents awareness at the integrated stage as shown in the next diagram. There has been an inversion from awareness, understood as a product of science and history, to an awareness of awareness itself as origin.

If this is actually apprehended, as opposed to merely conceptualised, then we have arrived at what you refer to as the Gap, as you say: “*where Omega is joined to Alpha courtesy of the Gap*”. Gebser talks about this as concretization of origin and says it comes about through the ‘waring’ of it. As far as I know he doesn’t say how to go about ‘waring’ and probably he didn’t realize it could be ‘done’. He most likely became aware himself through some spontaneous revelation. He didn’t seem to be aware of the experiments. I concluded my September 2002 summary Gebser’s Ever Present Origin with the following observation:

‘My only complaint about the Gebser approach is that whilst he provides examples of the imminence of the integral phase which is now opening up he doesn’t say anything about the ‘how’ of it. For that I was able to turn to another great work, which I had read the year before, *The Hierarchy of Heaven and Earth* by Douglas Harding.’



Dwg 6

This is a variation on the George Schloss diagrams in which I try to encapsulate where I think we are delivered to as a consequence of all this.

What I have fiddled about with here is the interface between Mental and Integral. I replace the continuous line with a broken line intended to represent the opening to transparency offered by the arrival of the experiments.

It is also meant to show the inversion of consciousness, consciousness now experienced as ‘all-encompassing awareness’ in which history arises and not as an emanation of the particular cultural period. (If this software could handle it I would have the segmented, dotted consciousnesses coloured pale-blue and nesting within the arms of a sky-blue Integral Awareness.) I am restricted by the two-dimensional nature of this exercise from showing history flowing forth.

The transitional segment representing the experiments is meant to represent a period along the line of time in which the experiments are available but the consequences limited. That is, in this segment the inversion is incomplete. I am on tricky ground here because you will say “surely you are not saying it is possible to be a little bit headless?” I acknowledge that but I’m also aware that, in spite of the experiments working and working well – providing at last, the means of Gebser’s ‘waring’ – the pull of history is extremely strong and I think there is a dither area in which Douglas’s injunctions:

"To realize this instantaneous Now, to live in the present moment, taking no thought for to-morrow or yesterday must be my first concern. And my second must be to find in this Now all my to-morrows and yesterdays",

...make perfect sense but nevertheless the tendency to reverse the inversion and encompass the Integral in the Mental remains strong. Which, in a way, is what I’m doing now in trying to pin it down in explanation. I suppose, based on my own struggles, I am talking about *incomplete verition*. Or, in your terms (Letter 1) - I keep falling back into the arms of the nightmare.)

Lying in bed this morning I had an argument with the above quotation. *"To realize this instantaneous Now, to live in the present moment, taking no thought for to-morrow or yesterday must be my first concern.* I interpret this as the 3rd Person understanding of my place following the experiments. I imagine the 1st Person interpretation would be *"To realize this instantaneous Now, to live AS the present moment,etc.* Then the second sentence of the quotation falls exactly into place.

This helps me explain what I meant by being hit by the second barrel of the shotgun which blows off my head. Barrel one, or pointing, finger, BANG! transparency revealed. Clearly seen, so obvious, undeniably true. As Douglas says "*Everybody gets it but few believe what they see*" That has been my story too as history kicks in with its qualifications doubts, 'it couldn't possibly be so simple', etc. So that is what I mean by that transitional segment or incomplete inversion. When I really see that what I see is really IT – source, origin then the second barrel has gone off. *Till we see our nothing we cannot understand the value of our being* said Traherne. I thought another way of describing the dotted cone of Experiment, between Mental and Integral, would be purgatory, a no-man's land transitional between hell and heaven. Third Person Alan hovering, unpurged of his thirdpersonhood and possibly quite happy with this situation 'knowing' now that the kingdom of the Integral is at hand.

I think this diagram is also close to Gebser's vision: *Our concern is with a new reality – a reality functioning and effectual integrally, in which intensity and action, the effective and the effect co-exist; one where origin, by virtue of "presentation," blossoms forth anew; and one in which the present is all-encompassing and entire. Integral reality is the world's transparency, a perceiving of the world as truth: a mutual perceiving and imparting of truth of the world and of man and of all that transluces both.* Jean Gebser.

Alan Mann